

**Homage to the parts of Atharva Veda**

**XIX.23.1** Svāhā to the four-versed (hymns) of the Atharva Veda (the song of Atharvan).

**XIX.23.2** Svāhā to the five-versed ones.

**XIX.23.3** Svāhā to the six-versed ones.

**XIX.23.4** Svāhā to the seven-versed ones.

**XIX.23.5** Svāhā to the eight-versed ones.

**XIX.23.6** Svāhā to the nine-versed ones.

**XIX.23.7** Svāhā to the ten-versed ones.

**XIX.23.8** Svāhā to the eleven-versed ones.

**XIX.23.9** Svāhā to the twelve-versed ones.

**XIX.23.10** Svāhā to the thirteen-versed ones.

**XIX.23.11** Svāhā to the fourteen-versed ones.

**XIX.23.12** Svāhā to the fifteen-versed ones.

**XIX.23.13** Svāhā to the sixteen-versed ones.

**XIX.23.14** Svāhā to the seventeen-versed ones.

**XIX.23.15** Svāhā to the eighteen-versed ones.

**XIX.23.16** Svāhā to nineteen.

**XIX.23.17** Svāhā to twenty.

**XIX.23.18** Svāhā to the great kanda (book or chapter).

**XIX.23.19** Svāhā to the three-versed ones.

**XIX.23.20** Svāhā to the one-versed ones.

**XIX.23.21** Svāhā to the small ones.

**XIX.23.22** Svāhā to the non-Rk-single-versed ones.

**XIX.23.23** Svāhā to the ones about Rohita (sun).

**XIX.23.24** Svāhā to the two about Sūrya (maiden to be married).

**XIX.23.25** Svāhā to the two about Vṛātya (learned guest).

**XIX.23.26** Svāhā to the two about Prajāpati (the Lord of the creatures).

**XIX.23.27** Svāhā to the (one beginning with the word) Viśāsahi.

**XIX.23.28** Svāhā to the auspicious one (euphemistically, inauspicious ones).

**XIX.23.29** Svāhā to the Divine supreme.

**XIX.23.30** All the valours collected are surpassed by the Divine supreme. In the beginning the Divine supreme spread out the sky. The Divine supreme existed before the beings were born. So, who can dare to compete with that Divine supreme.

**For prosperity and protection**

**XIX.24.1** Wherewith the enlightened ones invested the divine impeller Lord, therewith, O Lord of knowledge, may you invest this person for kingly power.

- XIX.24.2** May you enclothe this resplendent one for long life, for great ruling power, so that I may lead him to ripe old age. May he (remain awake and alert to) watch over his dominion for long.
- XIX.24.3** May you enclothe this blissful one for long life, for great listening (perceiving) capacity, so that I may lead him to ripe old age. May he (remain awake and alert to) listen to his dominion for long.
- XIX.24.4** Enclothe (him); enclothe him with our splendour. Grant him long life to die of ripe old age. This is the garment which the Lord supreme presented to the blissful king for investiture.
- XIX.24.5** May you reach ripe old age well. Put on the garment. May you become protector of people from misfortune. May you live through a hundred long autumns. May you accumulate and spend properly plenty of riches.
- XIX.24.6** You have put on this garment for weal. Also you have become protector of your allies from misfortune. May you live through a hundred long autumns. Living handsomely, may you share out riches.
- XIX.24.7** On every occasion, in every noble work, we invoke the resplendent God, the best among our friends, for our protection and happiness.

**XIX.24.8** Lustrous like gold, unaging, blessed with good sons, may you live with your progeny to die in ripe old age. This is what the adorable Lord has said, the blissful Lord has said, the Lord supreme, the impeller Lord, and the resplendent Lord has said.

### Vāji : To a horse

**XIX.25.1** I yoke you with the mind of one, who is unwearied and determined to remain (come) first. Be a swimmer against the stream and a bearer uphill. Bearing me up gallop to the destination.

### Hiranyam : with something Golden

**XIX.26.1** The gold, which is born from fire, bestows immortality on the mortals. Whoever know this to be so, he deserves it (the gold). Whoso wears it, reaches the good old age before death.

**XIX.26.2** The gold, which has beautiful colour like that of the sun, and which was sought by the men of old with numerous children, that pleasing one shall endow you with lustre. Whoso wears it, has a long, long life.

**XIX.26.3** You for a long life, for lustre, and for vigour, and for strength (with gold I adorn), so that you may shine out with the brilliance of gold among the people.

- XIX.26.4** What the venerable Lord, the sovereign knows, what the divine Lord supreme knows, what the resplendent Lord, the destroyer of nescience knows, may all that be bestower of long life and bestower of lustre to you.

**For protection etc. : triple devices**

- XIX.27.1** May the breeding bull make you prosper with cows, may the stallion make you prosper with speedy steeds; may the vital air protect you with perception; may the resplendent self make you strong with sense-organs.
- XIX.27.2** May the cure-juice protect you with herbs; may the sun protect you with the constellations; may the moon, destroyer of darkness, protect you with months; may the wind protect you with the vital breath.
- XIX.27.3** Three skies, three earths, three midspaces, four oceans, three-fold praise-song, and three-fold waters they have mentioned. May those, triple ones, protect you with three-fold devices.
- XIX.27.4** Three sorrowless worlds (heavens), three oceans (of the midspace), three luminous worlds (of the sun), three summits (of heaven), three winds, and three suns I make your protections.

- XIX.27.5** O fire divine, with clarified butter I sprinkle you, augmenting you with sacrificial butter. May not the wily ones suppress the vital force of fire, of moon or of sun.
- XIX.27.6** May not the wily ones suppress your in-breath, nor your out-breath, nor (your) strength. O blazing bounties of Nature, possessors of all riches, may you rush up with your divine power (to help this person).
- XIX.27.7** He unites fire with vital breath. The wind is compact with vital breath. With vital breath the bounties of Nature have created the sun, facing each and every one.
- XIX.27.8** Live with the life-span of life-span-makers. Live a long life. Do not die. Live with the life of the spirited ones. Do not submit to death.
- XIX.27.9** Secretly kept treasure of the enlightened ones, which the resplendent self has found out by traversing the godly paths, that treasure - the gold - the waters have guarded with triple defenses; may those triple one protect you by threefold devices.
- XIX.27.10** Thirty-three deities and three great vigours, being pleased, guarded this (gold) within the waters. What gold is there on this pleasing one, with that, may this person perform heroic deeds.

**XIX.27.11** O You eleven bounties of Nature, that are in the sky, (those bounties of Nature) enjoy the offering.

**XIX.27.12** O you eleven bounties of Nature, that are in the midspace, (those bounties of Nature) enjoy this offering.

**XIX.27.13** O you eleven bounties of Nature, that are on the earth, (those bounties of Nature) enjoy this offering.

**XIX.27.14** Freedom from rivals in front, behind us (is) fearlessness made; Savita (protect) me on the south, the Lord of Śachi (protect) me on the north. (See also Av.XIX.16.1)

**XIX.27.15** From the sky let the Adityas defend me; from the earth let the fires defend; let Indra-and-Agni defend me in freon; let the As'vins yield (yam) refuge round about: crosswise let the inviolable (cow), let jatavedas. defend (me); let the being-makers be my defense (varman) on all sides. (Av.XIX.16.2)



**The darbha mani : for blessings**

- XIX..28.1** For your long life and splendour, I bind this blessing (mani), darbha (poacymosuroides), destroyer of rivals and causing heart-burn to the malicious one.
- XIX.28.2** Burning the heart of the malicious one, and burning the mind of enemies, O darbha, may you scorch all evil-hearted persons like summer.
- XIX.28.3** Scorching the malicious one from all sides like summer, and afflicting him badly, O blessing, may you split hearts of the rivals, just as the lightening splits the clouds (vala).
- XIX.28.4** May you, O darbha, split the hearts of (my) malicious rivals; (thereafter) going upwards, may you make their heads fall down like the skin of the earth.
- XIX.28.5** Split, O darbha, my rivals; split them who invade me; split all my enemies; O blessing, split them, who hate me.
- XIX.28.6** Sever, O darbha, my rivals; sever them who invade me; sever all my enemies; O blessing, sever them who hate me.

**XIX.28.7** Hack, O darbha, my rivals; hack them who invade me; hack all my enemies; O blessing, hack them who hate me.

**XIX.28.8** Cut down, O darbha, my rivals; cut them down who invade me; cut down all my enemies; O blessing, cut them down who hate me.

**XIX.28.9** Carve in, O darbha, my rivals; carve them in who invade me; carve in all my enemies; O blessing, carve them in, who hate me.

**XIX.28.10** Pierce through, O darbha, my rivals; pierce through them who invade me; pierce through all my enemies; O blessing, pierce through them who hate me.

### **The darbha mani**

**XIX.29.1** Gore, O darbha, my rivals, gore them who invade me; gore all my enemies; O blessing, gore them who hate me.

**XIX.29.2** Bore, O darbha, my rivals; bore them who invade me; bore all my enemies; O blessing, bore them who hate me.

**XIX.29.3** Obstruct, O darbha, my rivals; obstruct them who invade me, obstruct all my enemies; O blessing, obstruct them who hate me.

**XIX.29.4** Kill, O darbha, my rivals; kill them who invade me; kill all my enemies; O blessing, kill them who hate me.

**XIX.29.5** Churn, O darbha, my rivals; churn them who invade me; churn all my enemies; O blessing, churn them who hate me.

**XIX.29.6** Crush, O darbha, my rivals; crush them who invade me, crush all my enemies; O blessing, crush them who hate me.

**XIX.29.7** Scorch, O darbha, my rivals; scorch them who invade me; scorch all my enemies; O blessing, scorch them who hate me.

**XIX.29.8** Burn, O darbha, my rivals to ashes; burn them to ashes who invade me; burn all my enemies to ashes; O blessing, burn them to ashes who hate me.

**XIX.29.9** Destroy, O darbha, my rivals; destroy them who invade me; destroy all my enemies; O blessing, destroy them who hate me.

**The darbha maṇi : for protection**

**XIX.30.1** O darbha, with that armours, which is the best among a hundred armours of your, and which leads one to ripe old age before death, making this person well-armoured, destroy the rivals with your valours.

**XIX.30.2** A hundred are your armours; O darbha, and a thousand of valours. You, as such, all the bounties of Nature, have given to this person to support and lead him unto ripe old age.

**XIX.30.3** They call you the armour of the enlightened ones; they call you, O darbha, the Lord supreme. They call you the armour of the resplendent Lord. You protect kingdoms.

**XIX.30.4** Destroyer of rivals, O darbha, and burner of hater's heat, augmenter of ruling power, I make your blessing protector of my body.

**XIX.30.5** What time the ocean roared and the cloud thundered with the lightning, therefrom (came) the golden drop, and from that the darbha was born.

**Udumbara mani : For various blessings**

**XIX.31.1** What the udumbara (*ficus glemerata*) blessing, prepared by an expert for one desiring prosperity, may the impeller Lord, make abundance of all cattle in my cow-stall.

**XIX.31.2** What is our house-holder's fire, may he be the lord of our cattle. May the potent udumbara blessing endow me with prosperity.

**XIX.31.3** By the power of the udumbara blessing, may the sustainer Lord grant me prosperity and a cow with plenty of dung (manure), calves and milk in our house.

- XIX.31.4** Whatever is biped and quadruped, whatever the foods and whatever the delicious drinks are there, may I obtain plenty of them, putting on the udumbara blessing.
- XIX.31.5** I have obtained plenty of animals, both bipeds and quadrupeds, and that of food-grains. May the Lord supreme, the impeller Lord grant me the milk of cattle and the sap of plants.
- XIX.31.6** May I be the overlord of cattle; may the Lord of nourishment grant me nourishment. May the udumbara blessing bestow riches on me.
- XIX.31.7** The udumbara blessing has come to me along with progeny and wealth; a blessing urged by the resplendent Lord, it has come to me with lustre.
- XIX.31.8** May this divine blessing, destroyer of rivals and winner of wealth, grant me abundance of cattle and food as well as multiplication of cows for obtaining wealth.
- XIX.31.9** O Lord of forest, just as in the beginning, you were born with nourishment, so may the divine learning confer on me abundance of wealth.

- XIX.31.10** May the divine learning bring wealth, Sinīvāli (the new moon light) plenty of milk and this udumbara blessing food-grains for me.
- XIX.31.11** You are mighty overlord of blessings; the Lord of power has created power within you. Within you are all these foods and possessions. O udumbara blessing, may you overthrow niggardness, thoughtlessness and hunger far away from us.
- XIX.31.12** You are group-leader. Anointed as group-leader, rising up, may you anoint me with lustre. Majesty you are; maintain majesty in me; riches you are; bestow riches on me.
- XIX.31.13** You are power; anoint me with power. You are householder; make me the master of house. O udumbara blessing, as such, may you bestow riches on us and bless us with all brave sons. For plenty of riches, I accept (wear) you.
- XIX.31.14** This brave udumbara blessing is bound to the brave one. May it make our attainment full of sweetness and bestow on us riches with all brave sons.

**Darbha : For long life etc.**

- XIX.32.1** Having hundreds of joints, and thousands of blades, difficult to remove, and up-growing darbha is a powerful remedy; that I bind on you for a long life-span.
- XIX.32.2** They do not pull at his hair, nor strike blows on his chest, to whom one affords comfort with darbha of uncut blades.
- XIX.32.3** O (darbha) plant, your tuft is in the sky; on the earth you are firmly set; with you of a thousand joints, we increase the life-span (of this person).
- XIX.32.4** You have pierced through the three heavens and also these earths; with you I split the tongue and the utterings of (my) ill-wisher.
- XIX.32.5** You are overpowering; I am full of overwhelming power; both of us, becoming overwhelmingly strong, will subdue our rivals.
- XIX.32.6** May you subdue him who assails us, subdue him who invades (us), subdue all my ill-wishers; make my well-wishers pientiful.



**XIX.32.7** With the darbha, born of the bounties of Nature and ever upholder of the sky, I have always won men and may I win them (in future).

**XIX.32.8** O darbha, may you make me pleasing to the intellectuals and the warrior-administrators, to the employees as well as the employers; to him, who desire, and to every one who discerns.

**XIX.32.9** Who, as soon as born, made the earth firmly set and who supported the midspace and the sky (in their places); him, who wears it, evil never reaches; may that darbha here be our shelter (dharuṇah) and supporter (adivākah).

**XIX.32.10** Destroyer of rivals, having hundreds of joints, full of overwhelming power, (the darbha) was born first of all plants. So may this darbha protect us all around. With this may I defeat the armies of the invader.

### **Darbha : The divine blessing**

**XIX.33.1** Worth a thousand, having hundreds of joints, rich in sap, fire of the waters, and crowing of the plants, may this darbha as such protect us well all around. May this divine blessing endow us with a long life-span.

**XIX.33.2** Besmeared with clarified butter, rich in sweetness and rich in sap, making the earth firm, unshaken and shaker of others, driving away the rivals and subjugating them, O darbha, may you ascend up with the effulgence of the mighty ones.

**XIX.33.3** You overtake the earth with vigour; at the sacrifice, you sit beautiful on the altar; the seers put on you, the purifier; may you cleanse evils away from us.

**XIX.33.4** Sharp, shining, subduer, killer of injurious germs, observer of all, vigour of the bounties of Nature, this darbha is a formidable power; that I bind on you for a ripe old age and weal.

**XIX.33.5** Perform valorous deed with the darbha; putting darbha on you, may you never suffer any pain; then surpassing others with lustre, may you shine like the sun in the four regions.

### The Jaṅgida plant : For protection

**XIX.34.1** O jaṅgida, you are devourer of evil plotters. You are a protector, O jaṅgida. May the jaṅgida protect our all the bipeds and the quadrupeds.

- XIX.34.2** What fifty-three greedy plotters are there and hundreds of the evil device-makers, may the jaṅgida deprive them of their power and make them impotent.
- XIX.34.3** Unpleasant artificial noise, and unpleasant seven discharges, and the thoughtlessness - them O jaṅgida, may You throw away just as an archer shoots an arrow.
- XIX.34.4** This is indeed, a counterer of evil devices, and also counterer of enemies. Now, may the overpowering jaṅgida, extend our life-spans.
- XIX.34.5** May such great power of the jaṅgide protect us all around, wherewith it overcomes viskandha (splitting pain in shoulders) and intense sanskandha (curing in the shoulders) with its might.
- XIX.34.6** Thrice the bounties of Nature created you well set on the earth; the intellectuals of old knew that you are Aṅgiras (by name).
- XIX.34.7** Not the ancient plants, nor those of recent origin surpass you; strong resister and formidable jaṅgida is an auspicious and effective defence.

- XIX.34.8** O bounteous jaṅgida of immeasurable strength, at the time of your coming to life, the resplendent Lord put great power in you in the very beginning, so that the formidable ones may not favour you.
- XIX.34.9** O Lord of forest, the resplendent Lord, indeed, has put in you formidable power; thrusting away all maladies, may you destroy injurious germs, O herb.
- XIX.34.10** May the jaṅgida make powerless the crushing pain (lumbago), the bursting pain (arthritis), consumptive cough, and the disease of the ribs (pleurisy), and the fever coming every autumn.

### The Jaṅgida : For protection

- XIX.35.1** Uttering the name of the resplendent Lord, the seers have given the jaṅgida, which in the former times, the enlightened ones made a remedy, remover of splitting pain in shoulders (viskandha).
- XIX.35.2** May that jaṅgida, which the enlightened ones and the intellectuals have made a perfect defence, the destroyer of enemies, protect us, just as a treasure-guard guards the treasure.

**XIX.35.3** The cruel eye of the enemy, and the would-be-murderer that has come to us - O thousand-eyed one, may you destroy them carefully; O jaṅgida, you are a sure defence.

**XIX.35.4** Me from sky, me from earth, me from midspace, me from plants, me from the present, and me from the future, from each and every quarter, may the jaṅgida protect us all around.

**XIX.35.5** Whatever harmful acts are there perpetrated by the enlightened ones, and whatever other than these are there, may this all-cure jaṅgida make them all powerless.

### The Śatavāra Blessings

**XIX.36.1** The śatavāra (hundred-fold preventer) banquishes wasting diseases and injurious germs with its power. Mounting with lustre, this blessing removes ill-named maladies.

**XIX.36.2** With its two horns it thrusts away the injurious germs, with its base the painful viruses, and with its middle part it removes the wasting disease. No malady escapes from it.

- XIX.36.3** The wasting diseases, which are newly born and those ones, which make much noise, all of them the śatavāra blessing, killer of ill-named maladies, banquished away.
- XIX.36.4** A hundred brave sons it does produce; a hundred wasting diseases it does destroy; smiting all the ill-named maladies, it shakes away the injurious germs.
- XIX.36.5** This śatavāra blessing is just a golden-horned bull. Having smitten all the ill-named maladies, it attacks the injurious germs.
- XIX.36.6** Hundreds of ill-named maladies, hundreds of germs living soil (gandharva) and those living in waters (apsaras), and hundreds of recurring painful diseases I prevent with the śatavāra (blessing).

### Agni

- XIX.37.1** This lustre, assigned by the adorable Lord, has come (to me); may the adorable Lord bestow upon me effulgence, fame, overwhelming force, vigour, ling life, strength and the thirty-three manly powers that are there.

**XIX.37.2** May you put lustre in my body and also overwhelming power, vigour, long life and strength. I adopt you for resplendent action and valour lasting through a hundred autumns.

**XIX.37.3** You for vigour, you for strength, you for might and overwhelming power, you for conquest and sustenance of kingdom for a hundred autumns, do I adopt.

**XIX.37.4** I adopt you for the sake of the seasons and season-groups, for months and years, for the sustainer and the creator, for the enricher and the Lord of all existence.

### **The Guggulu : against disease**

**XIX.38.1** Wasting diseases obstruct him not, nor the curses affect him, whom the fragrant smell of the healing guggulu (bdellium) penetrates.

**XIX.38.2** Away from it scatter all the wasting diseases like fast-fleeing antelopes; O guggulu, even if you are (procured) from a river, or if you are from the sea.

**XIX.38.3** I have mentioned the name of both for curing (the malady of) this person.

## The Kuṣṭha

- XIX.39.1** May the dive kushtha (costus speciosus) come protectory from the snowy mountain. Banish all the fever and all the painful diseases.
- XIX.39.2** O kushtha, three are your names-- nadya-māra and nadyār'sa (never killing and never harming). Let this man, for whom I prescribe you every evening, morning and also by days come to no harm.
- XIX.39.3** Jivalā (life-giving) by name is your mother; Jīvanta (life saver) by name is your father. Let this man, for whom I prescribe you every evening, morning and also by day; come to no harm.
- XIX.39.4** You are most excellent among herbs, just as the bullock among cattle and the tiger among carnivora. Let not this man, for whom I prescribe you every, morning and also by day, come to no harm.
- XIX.39.5** Born thrice from brilliant śāmbus (bivalve shells), thrice from the suns, and born thrice from all the bounties of Nature, that kuṣṭha is an all-cure remedy. It contains the curing principle. May you banish all the fever and all the painful diseases.



**XIX.39.6** In the third heaven from here, there is the *aśvattha* (the holy fig tree, *figus religiosa*) tree, the seat of the enlightened ones. There is the source of immortality. Therefrom the *kustha* is born. That *kustha* is an all-cure remedy. It contains the curing principle. May you banish all the fever and all the painful diseases. (Av.V.4.3.Vari.)

**XIX.39.7** There moves a golden boat with golden tackle in heaven. There is the source of immortality. Therefrom the *kustha* is born. That *Kustha* is an all-cure remedy. It contains the curing principle. May you banish all the fever and all the painful diseases. (Av.V.4.4.Vari.)

**XIX.39.8** Where there is no slipping downwards, and where there is the summit of the snowy mountain (*Himalaya*), there is the source of immortality. Therefrom the *kustha* is born. That *kustha* is an all-cure remedy. It contains the curing principle. May you banish all the fever and all the painful diseases.

**XIX.39.9** You, O *kustha*, whom the sugar-cane eater knew previously, or whom the sensual one know, or whom the one of sedentary habits or whom the gourmand knew, so you are a *panacea* (all-cure-remedy).

- XIX.39.10** (Fever) causing severe headache, the tertian, the constant one, and the one that comes every year - all that fever, O all- potent (Kuştha), may you drive away downwards.

**To divinities : For blessings**

- XIX.40.1** Whatever fault is there in my mind and in my speech, which has offend the divine learning, may the Lord supreme, in accord with all the bounties of Nature, rectify that (fault).

- XIX.40.2** O elemental waters, may you not crush our intelligence, nor our sacred knowledge. May you of easy flow, come on flowing. Favoured by you, may I become intelligent and lustrous.

- XIX.40.3** May you not injure our intelligence, nor our conservation, nor what is our austerity. May they, the gracious, recommend us for a long life; may they be gracious mother to us.

- XIX.40.4** Grant us, O twins-divine, that food, which, full of light and seatherer of darkness, will sustain us.

## Tapa

**XIX.41.1** Desirous of weal, attainers of light, the seers began austerity and consecration in ancient times. Therefrom the kingdom, strength and vigour was born. May the bounties of Nature bring all that under control of this person.

## Extolling the Brahman

**XIX.42.1** The Divine Supreme is the sacrificer; the divine Supreme is the sacrifices; the sacrificial posts have been set up by the Divine Supreme. The adhvaryu priest is born of the Divine Supreme; and the sacrificial offering is put within the Divine Supreme.

**XIX.42.2** The Divine Supreme is the ladles full of clarified butter; by the Divine Supreme the sacrificial altar is raised; the Divine Supreme is the substance of the sacrifice, as well as the priests that offer oblations. Svāhā to the pacified one.

**XIX.42.3** Choosing favour of Him, who protects well; I offer my praise to the deliverer from sins. O resplendent Lord, may you accept this offering. May the wishes of the sacrificer come true.

**XIX.42.4** The deliverer from sin, the best among those who deserve worship, shining, and foremost at the sacrifices, the child of the waters (Agni) -- Him, O twins-divined, I invoke; may they two grant you wisdom, strength and vigour by their strength.